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L. XXX DECEMBER, 1917 No. 12

Of the Church · By the Church · for the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

CHRISTMAS-NUMBER

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Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.

TURN TO PAGE 4

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FOR THE
REFORMATION CELEBRATION

THIS course of reading for the Quadri-Centennial of the Reformation was authorized by the Luther League of America, at the Toledo Convention. The books have been selected with great care to help the Luther Leaguer know his Church better, and enable him to inform other people what the Reformation was and what benefit it has brought to the world. The course consists of the first five books listed below, with your choice of one of the four books that follow in the list.

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Of the Church - By the Church - For the Church

Luther League Review

The Hopes of Christmastide

Story of the Birth of Jesus

BY C. E. SPARKS.

THE sun was sinking behind the Judean hills, casting its soft glow over the oriental sky as youthful David was aving the door of the humble cottage in thlehem.

"Remember, y son," said e mother, lay- g her hand on his shoul- r, "that even ing David mself once atched the eep upon these me hills. Je- vah, who de- ered the lion d the bear in- his hand, will with you."

"No, mother, hall not fear. ave been only anxious for is day to come en I might go to labor and rn something you. I am ally almost a an now, and it my duty to ke the place nich father ld before he is taken sick. hovah, I am re, will be th me."

"My son, keep ur heart as re as did David the king when he was a lad. When I named you David it was with the fond hope that Jehovah might call you to his service even as He called our king of old. Remember that in your veins flows the blood of the royal house of David. Have we not read in the Holy Scriptures that he who is to deliver Israel is to come from the line of David? Who knows if you will but keep your heart pure, that the voice of Jehovah will not sound in your ears the call to His service? Come, before you go let us sing together the old psalm of our great king."

THE ANGELS AND THE SHEPHERDS.

Then there arose on the evening air the voice of mother and son chanting the old Hebrew melody: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures:

he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever."

As the last triumphant note died away upon the evening air the red rim of the sun disappeared behind the hills and the Oriental twilight brooded over the little village.

As David passed down the narrow street by the village inn his attention was attracted to the unusual number of strangers gathered about the door and the commotion which they caused in the limited space. As he turned aside to avoid the crowd his casual glance was arrested by the appealing face of a young woman who sat rather languidly upon the back of a patient donkey. However, he was about to pass on when the voice of the innkeeper caused him to pause to listen.

"My friend," he was saying to the stalwart man who was evidently the young woman's husband, "it is impossible for us to give you a room in the house, for they are all taken. We can only give you a place in the stable. It does not have the comforts of the house, but it will be better than spending the night in the street."

David ground his teeth as he looked pityingly upon the appealing face of the young woman and muttered under his breath: "This is some more of the overbearing oppression of the hated Romans. Is it not enough that we must endure the sight of their brutal soldiers in our midst? Why should that beautiful young woman have to make this untimely journey and be compelled to spend the night in the stable among the cattle? It is a part of their plan to get more taxes from us. Oh, that the deliverer of whom the rabbis have told us so much were here! How gladly would we follow him even unto death to rid our land of the hated Roman tyrants."

As he passed on there seemed to creep over him a calmer mood. "I wonder," he said to himself, "who that lovely young woman was and why she should have made the journey hither. She looked too much like the beautiful white lily that blooms on the hillside to be spending the night in a stable."

Now the youth finds himself outside the village. The last glow of the setting sun is fading from the western sky. Overhead the stars are beginning to twinkle. Over on the hillside the flocks are gathered together. It is one of these that he must watch during the night. With light spring step he bounds on.

As he approaches the group of shepherds one of them calls out: "Here, Samuel, comes your lad."

"Right glad I am that he comes," replies Samuel. "I am getting too old to spend these chilly nights upon the hills. By morning my limbs are so stiff that I cannot follow these frisky lambs about over the rocks. Here, David," he called, turning to the approaching lad, "see if you can make as good a shepherd as the one for whom you you were named. By the way, they tell me that the blood of our great king flows in your veins. Would that you might deliver our land from our enemies even as you shall deliver the flocks from the wild beasts. My boy, I trust you with the care of my flocks because I have found you faithful in other things and I believe that you will prove true to this trust."

The aged Samuel extended his hand for a moment in benediction over the head of the youth and then turned with slow steps toward the twinkling lights of the village.

"Samuel blessing David," breathed one of the shepherds in a somewhat awed tone. "Is it possible that our new king has been anointed this night on the hills of Bethlehem?"

David's heart seemed to swell within him as he busied himself helping the other shepherds build the camp fire for the night. "Why," he asked himself, "should the possibility of my being the chosen of Jehovah to deliver my people be so forcibly impressed upon me this night? Can it really be possible that Jehovah should call me to this great work?"

In silence he did his work and then sat down upon a rock near the fire. He was too busy with his own tumultuous thoughts to join in the casual conversation of the shepherds. He was thinking of David who as a lad a thousand years before had watched his father's flocks upon these same hills. He had beheld the glory of these same sunsets. These same stars had twinkled above him. And, if the rabbis were right, it was on these very hills, on such a night as this when he was sitting with other shepherds about the camp fire that he had taken up his crude harp and touching the strings had lifted his voice for the first time

the notes of that immortal song, "The rd Is My Shepherd."

As David sat with these thoughts running rough his mind there gradually began to ift into his consciousness snatches of the nversation of the other shepherds. Sud- nly his attention was riveted by what one them was saying:

"Last Sabbath in Jerusalem," a gray- ired old man was quietly relating, "Rabbi vi as he spoke in the synagogue said that e prophecies were all fulfilled and that might look any day for the messenger the coming king."

"Yes, and did not Rabbi Simon insist a w weeks ago," replied another, "that thlehem was to be the birthplace of the ssiah."

"Yet," interrupted a younger man, "how n any one expect a king to come from this tle village? Kings come from great mes."

"Do you forget, my impetuous Jonathan," mly replied the gray-haired man, "that vid himself came from this same village d that he was but a shepherd lad when hovah sent Samuel to him?"

"No, but that was a thousand years ago en times were different. When we see pomp of the lordly Herod and the ning armor of the Roman legions can we nk that a shepherd lad with sling and nes can deliver us from our oppressors?"

"Doubt not, friend Jonathan. The arm Jehovah is not shortened, but he can ve with little or much."

There was silence over the little group shepherds broken only by the crackling the camp fire.

"There are many strangers in the village ight," said one of the men as he placed sh fuel upon the fire.

"Many have come from distant places," d another.

"It is part of the Roman plan for more es. They are making a list of all of the ple of our land and many have come e to give in their names."

"Yes, the Romans are always planning ne new oppression. Oh, that the deliv- r were here!"

Again silence brooded over the shepherds til a restless stirring among the sheep used each to walk about his own little k to see if any nightly marauder was king a disturbance.

When all had gathered about the fire ain David's youthful health asserted itself d with his head resting against a stone s soon peacefully sleeping.

How long he slept he did not know, but a most unusual commotion caused him to leap up fully awake and alert. He grasped his staff with firm grip and placed his hand upon the sling at his side. He took a few steps toward the flock which he was guarding, but a glance told him that the sheep were resting safely and peacefully under the starlit sky. He looked about and saw that the other shepherds were looking excitedly upward.

"What was it like?" asked one.

"I saw nothing but a flash of light," was the reply.

"Was it a falling star?"

"No, it was not like that."

There were more excited questions and answers when suddenly the sky began to glow with a glorious light. It was not like the sunlight, but it shone over the little group with a soft effulgence. Then from out the glowing light an angelic figure appeared in the sky and began to take the form of a heavenly messenger. With cries of fear the shepherds fell some upon their knees and others with their faces to the ground.

Some strange power seemed to force David to his knees. As he gazed upon the form in the sky he realized that it was the messenger of Jehovah. "He is going to call me to be king," was the thought that flashed into the mind of the youth. With meekness he bowed his head and covered his face with his hands.

"Fear not," came the gentle voice from above, "for, behold! I bring you good tidings of great joy, which shall be to all people."

As the voice paused David seemed to feel his heart thrill with anticipation for the balance of the message. Surely he would now be designated as the king of the house of David.

Then the voice continued, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Again the voice paused as if waiting for the kneeling shepherds to catch the significance of the message. David's heart almost stopped beating. The angelic messenger was not calling him to be king, for the announcement was that the king was born that night. Before his thoughts could go farther the voice continued:

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Like a flash there came to David the vision of the face of the beautiful young woman he had seen at the door of the inn. He leaped to his feet, but before he could take a step there appeared in the heavens

the host of an angelic choir chanting with a wave of melody that seemed to sweep over the Judean hills with a soft cadence that swelled and rolled with infinite majesty and sweetness: "Glory to God in the highest, and on earth peace, good will toward men."

As the sound of the chanting died away in the distance the light faded from the sky and the shepherds were left alone under the twinkling stars of the quiet, holy night. Awed and silent they stood gaving up at the heavens. It was the gray-haired man who first broke the silence:

"Let us go now even unto Bethlehem and see this thing which has come to pass which the Lord has made known unto us."

"Yes, come," cried David, leaping forward, "I know where to find him. I saw his mother as I passed the inn, for I heard the innkeeper tell them that he could only give them a place in the stable."

All thoughts of his own kingly aspirations seemed to have vanished from his mind in his eagerness to see the newborn king. The impetuous Jonathan said not a word but started headlong down the path leading to the village. The other shepherds immediately followed. David's youthful feet kept him close beside Jonathan and even the gray-haired man was not far behind.

Soon they reach the inn. As they are about to rush into the stable the wistful look on the face of the young woman rose before David. Turning he laid one hand upon the arm of Jonathan and raised the other toward the following shepherds with a gesture to pause. "Let us go softly," he said, "for we must not disturb the mother and child."

Reverently and with bowed heads the shepherds stepped quietly inside the stable. There by the dim light of a candle they found the babe lying in a manger. Then as quietly again they left the stable. David lingered behind the others, pausing as though he wished to say something. As Mary turned her wistful eyes upon him he said: "When the angels appeared I thought they were going to call me to be the deliverer of Israel, but now I know that Jehovah has called me to follow our Saviour who is born."

As David hastened after the other shepherds he heard rising on the night air the old familiar chant and with his young voice he joined in:

"O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible, he is a great king over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our king, sing praises. For God is the king of all the earth; sing ye praises with understanding. God reigneth over the heathen; God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted."

The Happiness Christmas Brings

BY MISS ANNA M. LANDIS

"UNTO you is born this day in the city of David, a Saviour, which is Christ, the Lord," sang the angel choir to a group of lowly men attending to their regular duties as shepherds. These shepherds, along with other Jewish people, were anxiously awaiting such a glad message as the angels proclaimed; but now that it was actually a reality, it is almost unbelievable. In the words of the Wise Men, should all who love their Saviour say, "Let us now go even unto Bethlehem, and see this thing which has come to pass." Yes, we must ever be seeking Him anew.

Christmas brings *happiness*—why? We all are sinners, and need some one to help us live better lives. The first Advent morn brought to the world help. How honored were the humble men of Judea, for they were permitted to see the tiny Christ child, yea, even to kneel before His cradle in loving adoration. But we love Him, too—we are in need of that happiness which the coming of Jesus brought to sinners, and how our hearts thrill as we sing, "Joy to the world, the Lord is come; let earth receive her King." Our great Friend is here and we rejoice with exceeding great joy. It is, first, to the lowly ones that Christ came with the glad news of salvation, and as He came with healing in His wings for all nations of the earth, we all are to share this blessing. Again we hear the great emancipation proclamation: "Unto you is born

aviour"! Wonderful message. Yes, on at first Christmas morning, the joy was o great for the shepherds and wise men withhold from their fellowmen. A true sson of unselfish love.

Do all realize this *happiness?* Christmas a day of joy to many; but alas, it some- mes is a sad season, for sin has so en- rossed mankind that many cannot realize ny happiness. Only the dross of earth is sible; the vision is dimmed. To the Chris- an now comes the opportunity to really ake not only the careless and indifferent es happy, but to strengthen their own ith in their Saviour. We all, like sheep, ve gone astray, but now the good Shep- rd is near to gently lead us back to the ld. It is so good that we can help the epherds on Christmas morn to spread the ws of joy.

Divine Love's Gift. The whole world is be saved, and so God of His great love, "Gave His only begotten Son," the most precious gift He could give, and why? In order that all who *believe* in Him might not perish, but have everlasting life. The humble stable becomes a throne room filled with unspeakable brilliancy as the Christ child is presented to the world's first ambassadors of faith and loving adoration. Each Advent season, as all seasons, should find us willing and prepared to kneel in humble adoration before Him, King of kings and Lord of lords. As the desire of the shepherds of old was to leave all to seek the Saviour of the world, so must all God's children ever be watching for Him at all times and in all places. Seek God's house, but not only that—we must worship Him in His holy place. Each sincere visit to the sanctuary brings us nearer the Christ child, and gives us strength to go forth spreading the glad message, "Glory to God in the highest, and on earth, peace, good-will to men."

Hastening the Transformation of the Twentieth Century

BY REV. CHARLES L. GRANT.

FOUR hundred years ago no layman had a complete Bible. It was a closed book. It was kept securely away om the people until that young student ought it forth from the dusty shelf at Er- rt. Since then it has become the right of ery soul to have the Bible. According to e Council of Trent, 1546, it is blasphemy r any person to have a Bible in the house to read it without the consent of a bishop. In this age, then, there are yet thousands en in Christendom who do not have the ble, in addition to over eight hundred llions who never heard of Christ at all. In order to hasten the transformation of e twentieth century, the Bible must be in ery home. The Bible is the guarantee of e permanence and growth of the Church. e Reformation spread so rapidly because was built on the Bible. Luther stood ir-square on it. He would not retract one rd of what he had written unless it could proven that it was not in entire accord h the Word of God.

We must stick to that powerful Word. ile infidelity is sending out her roots into very churches themselves and chasing ny of our weaklings to fortune-tellers, thsayers, charmers, mind-readers, faith- lers and Eddyists, we must proclaim that Word, liberated by that Augustinian monk, in a powerful way so that it will grip men's lives. We dare not change one iota of the Word.

The word needs to be proclaimed with all power to modern people in a modern way and yet without faltering, without a dissenting gesture, lift up the old standard and honor the old truth.

So much depends on the leaders in the community. The professional men are generally the leaders. They must be held in the faith. Before they started to college the rudiments of true religion were implanted, but in an atmosphere of half truths, orthodox religion is often displaced by what goes by the misnomer of Higher Thought, Truth and Light. To stem the tide of infidelity at our schools, university pastors must be called to nourish the spiritual life of the future leaders. Every one of those men will be a center of influence in the community to which he goes. Win the leader and you will have a good hold on the community. If you are attending a university, it is your duty to encourage your university pastor.

Universal education is a gift of the sixteenth century. To improve the country, improve the school. Shall the Church in-

sist that religious instruction be for the home and church and that nothing be permitted to be taught in the public school that tends to break down the faith of the children? These are questions on which we are not yet a unit.

For the transformation of the twentieth century more aggressive mission work is necessary. That is true in the home as well as the foreign field. Although the Church in the sixteenth century could do very little missionary work on account of the great battles that she had to fight, yet all the principles for which she stood are really the fundamentals underlying all missionary endeavor. As soon as she could she put into practice her pure doctrines by being the first Protestant Church to send missionaries to the heathen. In 1705 she sent out Ziegenbalg and Plutschau from Denmark. Today the Lutheran Church has twelve societies in America and thirty-five in Europe which are engaged in Foreign Mission work, her missionaries reaching almost every heathen nation which is today reached by the Gospel. In all our missions there are two paramount needs, namely, men and women to serve as missionaries and money to conduct and equip the mission work.

The stupendous task of evangelizing the world makes us feel so little and shows that we do so very little. The sixteenth century did not do away with works, but put works in their proper place. In the introduction to the Commentary on Romans, Luther says: "Faith is a divine work in us which transforms us, and begets us anew of God. It makes us entirely different men in heart, mind, sense and all powers, and brings with it the Holy Spirit. Oh, it is a living, active, busy thing that we have in faith! It is impossible for one who has faith to do otherwise than incessantly to do good. He asks not whether good works are to be done, but before such a question can be asked, he has already done them and is ever busy. He who does not do such good works is an unbeliever, and knows neither what faith is nor what good works are, although he may have many words to say about both." In his "Liberty of the Christian" he says: "Faith is a living fountain springing up into eternal life. It unites the soul with Christ." Translating this into action in the twentieth century it means the putting into operation of a world program of missions. Hasten the day of world evangelization by emphasizing it in the red side of the duplex envelope.

In our mission work, however, we dare not be swept away by the unionizing tendencies and lose sight of the Lutheran Church as an historic Church. "The Lutheran Church of our country is the main hope for the preservation and propagation of historic Lutheranism," says Dr. Neve. To solve the great problems before the Lutheran Church and to solve them well there must be a union of the Lutheran forces. There is essential unity, why not have a real union. The Lutheran bodies are really one in doctrine, based directly on the Word of God. They are one in worship. Three large bodies will have the common hymnal, and the differences in practice are so small that it would almost require a strong theological microscope to detect them. In every synod some churches are strict and some are lax in their practices and we would have to wait until doomsday for a uniting of the forces if we should require every member of every church in every synod to think exactly alike.

Union is in the air. A little while ago three large Lutheran bodies assembled in St. Paul for the purpose of uniting their forces on the basis of historic Lutheranism —the United Norwegian Lutheran Church, the Hauge Synod and the Old Norwegian Synod. The union was effected. There is now one large Norwegian Lutheran Church of America. Our prayer is that the General Council, the General Synod and the United Synod of the South will unite very soon.

In this age we have so much of international, and the Lutheran Church has the real bond that holds nations together. She dare not put her light under a bushel. She must put it on a lamp-stand.

She dare not be afraid to develop a large Lutheran liberality. Money is needed. This will help the Transformation of the Twentieth Century religiously. We are glad to see that the Lutheran Church is no longer hanging back in the way of contributions. Why should the Lutheran Church be rich in doctrine and poor in giving? Her giving should be the outward expression of her inward richness. It took us some time to wake up to the great possibilities of our Church. If we are really anxious to hasten the Transformation of the Twentieth Century, we must keep the machinery well oiled with faith, prayer and dollars. I do not put them on the same basis, but I think they are a workable and a working trio. The Transformation of the Twentieth Century is hastened if we live in the civil liberty which is the fruit of the tree that Martin Luther planted. Some one has said

The priceless blessings of liberty and the ghts of conscience recognized, enjoyed and aranteed in our own great republic, and rking like a leaven among all people who not enjoy them are directly and indi-ctly the result of the truths and princi-es so clearly and so forcibly proclaimed Martin Luther four hundred years ago. ose principles were put into our Declara-n of Independence. They were enunci-ed in the preamble of our Constitution. is liberty had its origin in the great Ref-rmation, when the Book of Liberty, the ble, was given to the world." Carlyle, aking of the single incident of Luther fore the Diet of Worms, says: "It is the atest moment of modern history. Eng-h Puritanism, England and its Parlia-nt, America and the vast work of these o centuries lay there: had Luther in that ment done other, it had all been other-se." Dr. Lindsay says: "Luther's mes-ge was democratic."

The very nature of Lutheranism is to ter democracy. It does not tie one up a little pope or to a big pope. It has hing to do with the state. It stands for solute separation and can develop according to its own individuality. The Lutheran Church proclaims principles of faith, love, righteousness. She frowns upon *hatred.* If the country is to be transformed, the message of hatred must be absolutely tabooed. Love your God. Love your neighbors. Love even your enemies. Love them who in their blindness would incite you to hate others among you. If the state enters a war where the issues are not quite clear and the motives poorly defined, the Lutheran will never think of turning traitor or rebel. He will subordinate his private conviction to the demands of the state. And the guilty ones must answer before the bar of God's judgment, but never will he allow himself to be muzzled against preaching the perfect law of liberty in Christ and the wonderful gospel of peace and good will toward men.

If the Lutheran Church continues to be connected in her faith and teaching with the Holy Spirit, with Christ the Son and God the Father, as a Church she will shine brighter than the lights in the firmament and the seed she sows will work out the Transformation of the Twentieth Century. We can trust God to give the increase.

The Boy Singer of Eisenach

BY MRS. M. HALLER FREY.

AT twilight, late in the year 1497, Hans Luther and his wife, Margaretha, sat by the fire in deep thought.

"I wish we knew how fares Martin. We en't heard from him for so long," sighed wife, glancing at the stern face of her sband.

"What of Martin? Shouldn't he be con-t? Study he must and become great. lawyer he must be; an honest and true at that," he added, grimly.

"He is so young and far away. I some-es think we were too harsh with him."

"Nay, Margaretha, 'he that spareth the , hateth his son; but he that loveth him steneth him betimes,'" and with great nity Hans took the well-worn Bible, ned it for family worship before re-ng, and soon quiet reigned in the hum-home.

Margaretha, dreaming perhaps of her tborn, slept lightly and was thus awak-d by a slight noise on the outside. tening, she heard a timid knock, then a der rapping, and, awakening Hans, they ttened to draw the heavy bolt. In aston-ment they beheld a familiar but down-cast figure, whom they imagined safe at Magdeburg.

"What evil brings you home? Have you brought disgrace on your father?"

Martin, intimidated by the grim face and angry words of his father, Hans, shrinks into the shadows, waiting for a welcome. Anger still in his heart, but love conquering, Hans bids Martin enter, and he is lovingly welcomed by Margaretha.

"Supper and a comfortable bed for this wrongdoer, and on the morrow we will have a reckoning and a punishment. But ere we sleep we will ask God's favor on those who have gone astray," said Hans.

Severe and hard, but loving her son devotedly, Margaretha's heart is heavy as she hastens to obey. Once more Martin will feel the brunt of his father's wrath. Could she intercede?

Morning finds Hans still cold and unyielding, Martin firm and determined, and soon after breakfast they withdraw to an inner room, while Margaretha tearfully performs her morning duties. Martin, eager to win his father's favor, bursts out eagerly:

"Father, I am home to help you. School won't see me any more. I am through, I will not go back."

"You won't? Oh, yes, you will! Is this the way you appreciate what I do for you? Ungrateful son, shame on you!"

"Father, you have done much and gratitude fills my heart; yet I need more—I am sick and tired being a street beggar, singing bread-songs from door to door. Little food and less money do we get, and people are so often unkind. I long to do great things, but what can I do, handicapped in this way?"

A boyhood, filled with hard labor and self-denial, austere parents who punished severely the slightest offense, caused Martin to be shy and timid; but today the honest eyes and square shoulders of the boy caused Hans to realize that this occasion called for no reprimand, that Martin, growing toward manhood, had come to a turning point in his life, which demanded wise counsel and steady guidance.

Hans, stern but loving, had resolved that Martin should be godly and learned, but the mines would not accomplish this. He must convince his son that he must experience trials and hardship if he would grow strong and fitted for life's duties soon to be thrust upon him.

"Son, do you remember the legend of St. Martin, whose name you bear?"

Martin starts at the new note in his father's voice. Dare he hope for sympathy?

"I have almost forgotten. Little aid does this saint give me. But I would like to hear the tale again."

Eager to inspire him, Hans relates the old legend:

"Born in Hungary of heathen parents about the year 316, St. Martin became a soldier when only sixteen years old. After moving to France, he received Christian baptism. He was a brave Christian soldier. One winter, runs the legend, he saw before the city of Amiens a man, almost naked, shivering in the cold. Tearing off his mantle, he drew his sword, cut it in two, retained one half, but gave the other to the freezing man."

"That night," continued Hans, "Christ appeared to St. Martin, clad in half of his mantle."

"Son," concluded the narrator, "if you would achieve, you must endure. God wants men ready to battle for him. Rise above self so that petty things will cease to hurt."

Wonderingly, Martin listens as the unusual words of encouragement fall from the lips of Hans, little realizing that his extreme need inspires the rugged old man. Looking up, he meets the eyes of his father and after one long look of understanding he squared his boyish shoulders, saying grimly, "I'll go back, but not to Magdeburg. Send me to Eisenach. Our relatives there may invite me to their homes, and perhaps," he added, whimsically, "people there may have a bit of the spirit of St. Martin."

With his father's permission, Martin went to Eisenach, little dreaming how much God had in store for him.

At Eisenach, Luther again, in company with many more students, sang his bread-songs from door to door. He possessed a clear, distinct voice, which could be heard at a good distance, and his voice would frequently be heard above the rest.

"I would rather write some good hymns than sing them for bread," he said one morning while singing.

"You could never write as beautiful as the Christmas hymn, 'A Little Child So Lovely,'" jeered a companion.

"I believe I can, but say, isn't it strange that the spirit of the Child doesn't touch the heart of some one. We are hungry and in need of books, but cross words don't satisfy an empty stomach nor furnish books. Come on, let us try at this house."

Was it chance or did God direct their steps to this door of the rich Cotta family that memorable morning? God always hears the cry of His children. Ursula Cotta was deeply moved by the devout singing of Martin. Calling him in, she questioned him, and, pleased by his answers, she took and cared for him as though he were her own son.

Free from care, Martin applied himself to his studies, paying particular attention to music, learning to play both the flute and the lute. He was ever grateful to Ursula Cotta, calling Eisenach his dear city.

True to his desire, the boy singer of Eisenach wrote many of our beautiful hymns. The pathos and strength breathed into them would be missing had Martin Luther never experienced the privations and difficulties of his youth.

AN UNMUTILATED SACRAMENT

This is another of the ten treasures which had been lost, and which were found again in the Reformation. The withholding of the cup from the laity is a high-handed usurpation of Rome, to bolster up the caste distinction of the priests.

Resolutions

Presented at the Meeting of the General Council of the Evangelical Lutheran Church of North America

PRESENTED by Mr. Frank M. Riter, chairman of Committee on Resolutions:

We, the members of the General Council of the Evangelical Lutheran Church, in convention assembled in this notable year of the quadricentennial of the Reformation, representing over 800,000 communicant members, conscious of our sacred duty before Almighty God in these trying times, and deeply moved by the great and serious task which they have imposed upon our Government; and mindful of the heroic deeds and noble sacrifices of our forefathers at every crisis in the history of our beloved country, do hereby present the following preamble and resolutions:

Whereas, we are mindful of the good order and happiness flowing from attachment to the principles upon which our Government is founded, and sincerely hold and believe that it is the bounden duty of those in authority to provide for the enactment and enforcement of laws to the end that the rights, prerogatives and obligations of American citizenship may be secured, maintained and met;

Whereas, the doctrinal basis of the Evangelical Lutheran Church, expressed in the principles of the Augsburg Confession, to which the ministry and members of the Church are solemnly obligated, commands loyalty to the Government of the United States;

Therefore, be it resolved: 1. That we remember before God and record before man, our deep gratitude that the United States have rightly maintained liberty of conscience, freedom of worship and a separation of Church and State, which are precious heritages of the Reformation and under which our Church has enjoyed unbroken prosperity.

2. That we pray Almighty God to grant us, the American people, together with our allies, a complete and decisive victory over our enemies, in order that our ancient liberties may be preserved and deepened; and that justice, righteousness and that freedom which is our sacred heritage, may be enjoyed by the nations of the earth.

3. That we express to the President of the United States our Christian sympathy and loyal devotion, and beseech our Heavenly Father to sustain and strengthen him with all needed grace, and that we most earnestly pledge to him our support in the exercise of his constitutional authority as the Commander-in-Chief of the Army and Navy of the United States, in his high purpose "to make the world safe for democracy."

4. That we pledge our earnest co-operation in all constructive efforts to bring this great war to a just issue, and that we encourage all our people to give their enthusiastic support to the efforts of our Government for the conservation and control of food supplies, to all Liberty Loans, to the work of the Red Cross and to all agencies which promote the welfare of our soldiers and sailors.

5. That we record with just pride the fact that so many of our young men have gone forth from our congregations at their country's call; that we pray that they, and all the young men of our Army and Navy, be found courageous and chivalrous, strong and heroic, pure, temperate, manly and just; that we beseech God to defend them in all danger and save them from temptation; that we urge all men cheerfully to respond to the call to arms and utterly condemn those who in any way falter or obstruct the carrying out of the laws of our land; holding, as we do that upon the declaration of a state of war every loyal man and woman became a trustee of his time and talents, life and fortunes for our country.

6. That we unite in prayer to Almighty God to give us as a nation, a due sense of His overruling providence, so that we may enjoy that security which can only be obtained by a unity of purpose and effort, which will command and receive the respect of the whole world; securing in the end victory to our arms, and the blessing of a speedy, honorable and lasting peace.

7. That a copy of these resolutions be transmitted to his excellency, the President of the United States, and to all Lutheran chaplains, at their posts of service.

—

CHRISTIAN HYMNS

The Reformation was literally sung into the hearts of the people. In Romish countries there are no hymns, either in the churches or in the home. Without Bibles, without hymn books, without schools such as we know on every hand, how dark and cheerless were those days compared with the light in which we rejoice.

The Luther League Meeting Our Needs

BY HARRY KREIDER.

THE Luther League can cover and supervise all the movements of the Church in which the young people take part. The League conducts devotional and social periods regularly, and so has a reason for its permanent existence. Other movements of the Church, however, are sometimes of such a character that they are not necessary throughout the entire year.

We will take a concrete example. A number of young people desire to make use of their talent in singing by presenting a musicale. Instead of forming a new organization in the form of a choral society, in which it is certain the majority of the members who take part will be the same ones who are members of the League, why not put the matter into the hands of an efficient committee of the League? This committee would most naturally consist of those who proposed the matter and who have the most interest therein, and who probably without doubt would be the newly elected officers of the new organization if formed. The same end is secured by letting a committee of the League take charge of the matter, while at the same time the means to secure that end have been greatly relieved of the burden and detail naturally devolving upon a separate organization. Furthermore, the new matter which such a committee has in charge can be discussed at the same meeting of the League at which other matters are discussed, which does away with the necessity for extra meeting nights and the usual secretarial work in the way of keeping minutes and other records.

Let us take the matter of athletics—this can very ably be taken care of in this way. For the baseball and basketball teams of our Churches that play during their respective seasons and disband again after their season is over, there is no need for the machinery of a separate organization, as the matter can be handled efficiently by several of the most interested young men as a committee of the League. The teams can elect their own captain and manager, but by having a committee of the League in general charge, the teams can direct that energy and time ordinarily given to the routine of a separate organization to far better advantage.

The most important thing to be considered in the matter of forming a new or separate organization, is the question whether it will be a permanent one. Many organizations connected with our Churches—and there is no question that our Churches are to a great degree overburdened with organizations and societies—are formed with good intentions for permanency; then, in a short time, because they no longer interest their members, or their connection with the affairs of other kindred organizations become a burden to the officers, such organizations either are kept alive merely on paper or expire altogether. Such a condition would be entirely eliminated were a new matter placed in the hands of a committee. If the proper persons are put on the committee—they should be the ones who most naturally would be the leaders of a new organization were it formed—they could attend to the matter as it required attention at the ime. If, subsequently, it would be found that such a committee were no longer necessary, the committee could very easily be discharged and the whole matter dropped.

In this connection, I was very much impressed with the way in which this worked out in one of our Churches. A number of the young people of the Luther League of that Church were desirous of organizing a camera club, to encourage the taking of pictures by the young people on their various outings, and to keep a collection of the best pictures, after they had been awarded prizes, so that, in addition to stimulating interest in the taking of pictures, a living record could be had of the many happy outings of the young people. After considering it, however, the president of that League suggested to the leaders of such a movement, that the wiser plan would be to have a committee of the League take charge of the matter. The president stated he would appoint as members of such a committee the members who were most interested in the new plan. This was finally adopted, and the work went along excellently for some time. But, toward the end of the summer, the interest of the members had already considerably diminished along this line, and not long after that the interest had completely died out. But the matter was very easily settled: after the annual meeting in the fall, as such a committee was no longer necessary, no new committee was appointed. All the time and labor which would have been necessary in the formation of a new organization in the way of writing up a new constitution, by-laws, holding

xtra meeting nights, having new officers with their respective routine duties, was hus saved.

In the second place, the Luther League primarily meets the needs of the young people. This statement in itself needs no argument. The ladies have their own organization, the men have theirs, and the young people should have an organization consisting of young people. As the League bears the relation to the Church of a training school or a preparation for the next step in the lives of their respective members, so the League should serve to meet the interests of the young people by training and preparing them for their work in the congregation in the same manner as the church militant trains and prepares its members for the enjoyment of fellowship with the Master in the Church triumphant.

To properly serve all their needs, and to properly supervise the training and development of the young people, the League should be very careful in the selection of its officers. The League should not retain its officers indefinitely, not because such officers become unfit for continued service—their experience from year to year should make them better able to fulfill their duties—but because the League has members continually coming up, who are not only willing but also able and capable to take upon themselves some of the responsibility in the control of the affairs of the League. So the officers who have been in office for several years, even though they are requested to continue in their offices, should, if there are at all some who may take their place, relinquish the honor and permit some other members to take their places. This will mean that after a number of years, instead of having only several good workers in its membership, the League will have the maximum number of good and efficient workers, who, by reason of their experience and knowledge, will be the better able to take their places in the affairs of the congregation when the proper time arrives. As the work of the congregation is so important and so extensive in its operations, to the same extent should this work with its responsibilities be undertaken by properly trained workers. And where are better trained workers to be found than among the young men and women of the League, who, by their training in the years of their youth, have fitted themselves in such a way that when they receive the call to perform some work in the Church, they can answer with the promptness of Samuel: "Speak, Lord, for Thy servant heareth."

How to Make the Bible a Power in Every Leaguer's Life

BY MISS MARTHA HIMLE.

IN order to make the Bible a power in our life we must be thoroughly acquainted with it. Now comes the question, "How can we get better acquainted with our Bibles?" Most of us are taught to take a chapter or perhaps a smaller portion daily, or perhaps twice a day, morning and evening, and when we have dropped the habit of Bible reading for some time, and take it up again during some season of religious impression, this is usually the way we begin. Read a chapter every day or perhaps one in the morning from the Old Testament and one in the evening from the New Testament. This we may call the study of texts. When this mode of reading is used the reader usually gets a verse here and there which warms his heart at the moment and remains in memory for a longer or shorter period of time.

Of all the modes of Bible reading the most unprofitable and deadening is to read a daily chapter and then lay the book aside without trying to retain any definite impression. It is a good plan, as we read, to pick out the choicest verse in the chapter, the one most attractive in itself or adapted to our circumstance, and before closing the book commit it to memory. Then let it be kept in mind until the next reading. In this way the mind is gradually stored with a collection of choice texts and almost unaware the reader becomes possessor of spiritual wealth.

The selection may be imprinted still more deeply on the mind by writing out a few lines' reflection on it. Something to awaken the mind and concentrate the attention should be devised by every one because it is not mere reading but meditation which extracts the sweetness out of the Scripture.

(*Continued on page* 34.)

Lutheran Information—Securing and Imparting It

INFORMATION is used in its most comprehensive sense. State tersely what information you have. Lutheran information is needed for intelligent Church membership. Note the methods for collecting, analyzing, arranging and disseminating information relative to your Church.

The LUTHER-LEAGUE REVIEW is ready to gather facts and collect literature to keep the various organizations posted on interesting information about the Lutheran Church provided our Leaguers will do their part, in collecting and succinctly outlining this needed information.

This Is What Is Expected.

To fix the attention of the League members upon the importance of informing themselves and *other people* of the history, teachings, achievements, possibilities and future outlook of the Lutheran Church, and as a result to accomplish

Two Very Important Things.

1. That the members of the League will be fired with a greater love and ambition for their Church; and,

2. That the League members will be inspired with a compelling purpose to make their Church known in the world.

Points to Remember.

Lutheran information should be *news*, intelligence, instruction, knowledge about the Lutheran Church. News must be true. "Buy the truth and sell it not."

Information is acquired by conversation, observation, and by reading and study. It may be (1) communicated by others; (2) obtained by personal study and investigation.

This is men's work, *but why not?* Of sixteen widely known big legitimate enterprises turning over a business of many millions each year, in each instance the highest executives are pointed out as closely associated with religious activity. Lutheran laymen are the equals of the laymen of other denominations.

The Purpose Is to

1. *Vitalize Lutheran information.* It is time to wake up; we are waking up. The Lutheran Church has passed the age of gristle and is in the period of bone and sinew. Slackers cannot block the onward march of aggressive intelligent laymen who will make the Lutheran light shine as a beacon.

2. *Emphasize* the actual imparting of facts or knowledge of whatever sort. When you have news of your Church pass it on and send it on to others. The Church must take account of her stock like any first class business organization.

3. *Aid* Lutheran journalism to keep abreast of the times like the secular newspapers. Lead and not follow.

4. *Secure* the reading of League literature. For example, Life of Luther—Wackenagel, Life of Melanchthon—Stump, Reformation Dawn—Painter, Ecclesia Lutherana—Seiss, Katherine Von Bora—Endelich, Gustavus Adolphus—Monroe, The Explanation of the Common Service, Way of Salvation—Gerberding, Elements of Religion—Jacobs, Lutheran Foreign Missions—Lauray, Sacred Meditations—Gerhard, Martin of Mansfield, Lutheran Landmarks and The Schoolmaster and Son. Life of Luther—Dr. William Reim, The Truth of the Apostles' Creed, Lutheran Manual, History of the Reformation—Peters, Praying and Working, Schoenberg Cotta Family, or choice of Friar of Wittenberg, Knight in Grey, or Blind Girl of Wittenberg.

Bacon truly says, "Reading maketh a full man, conference a ready man, and writing an exact man," and Dawson says, "A man who is fond of books is usually a man of lofty thought and of elevated opinions," and Emerson says "If we encountered a man of rare intellect, we should ask him what books he read."

This Means Loyalty to Your Own.

Here is an example: A Methodist came into our Publication Rooms at Pittsburg recently and picked out some Reformation Books. He said, "Hold them, they will be called for." After a while a clerk came in from the Methodist Rooms and said, "Did Mr. —— select some books here?" We told him "Yes." He said, "Give them to me and charge to our House." This is loyalty to one's own publishing house.

Luther Leaguers, Know Your Church—Work for Her and Talk Her Up.

"Ignorance is the curse of God,
Knowledge the wing wherewith we fly to Heaven."

—

"A brain befogged by overeating, loss of sleep or other dissipation becomes a poor servant."

Among the Papers

GOD'S CHRISTMAS GIFT

There are some marks of a Christmas gift hat lend it special value. One of them is he motive with which it is given. Perhaps ou have received gifts of some value from eople, but they afforded you little grati- cation, because they were given in an un- racious manner and with an unwilling pirit. You felt that the donor gave them ecause he was practically forced to do so.

On the other hand, you have received ifts, perhaps of small intrinsic value, that ere presented in such a gracious, loving nd hearty spirit that your delight was un- ounded. You knew they were gifts of love nd of good will, not given grudgingly and necessity. You really thought more of the iver than of the gift; for you remembered he love that prompted the giving.

Now God's "unspeakable gift," the gift His Son to the perishing world, meets is requirement to make it a gift of real orth and joy. It was a gift of love. Ah! ve moved Him to spare and save the sin- rs by making the satisfaction for sin Him- lf in the person of His incarnate Son. his is what makes God's Christmas gift precious, and fills us, the recipients, with y beyond compare—because it was given t of pure divine compassion and love.—*utheran Church Work.*

—

THE SAME PROBLEM IN CHINA

The pioneer days of missionary work are ast—the days when missionaries were reatened and reviled and abused. They ere the men and women who patiently d in a Christ-like way endured, thus over- ming prejudice. The missionary of today ters upon the labors of the pioneers.

In China as in America, according to the dgment of Mr. Shoop, the great question that of *leadership.* Events move so fast at missionaries must be leaders or they ll be trampled under foot.

To the young people who are at the age r preparation for leadership, let me give is advice: *The greatest thing you can do the world is to get ready to be used by e Lord in making this world a better place live in.* That's the biggest thing you n think of doing.—*The Watchword.*

—

THE OBJECT OF THE SUNDAY SCHOOL

Here, then, are four things to remember:

1. The object of the Sunday school is to t children to fear, love, trust, and thank d above all things, and to love one an- ner.

2. The Holy Spirit accomplishes these things.

3. He does this through the Word of God or the means of grace.

4. We then as parents and teachers are to bring the Word of God to bear upon the children in the most effective manner possible.

Summing it up, we say to parents and teachers: Watch for the growth in the child of fear, love, trust, and thankfulness to God above all things, and for love for one another.—*Lutheran Standard.*

—

THE LANGUAGE QUESTION

"You must preach in the English language, or you will lose your young people." This was the emphatic statement made by Dr. Cyrus Northrup, former president of the State University, in a conversation we had with him the other day about the language situation in our Church. We believe this is the general opinion of the great majority of the members of the Norwegian Lutheran Church. The present agitation against the foreign language press and churches, whether we agree with it or not, will have the effect of accelerating the transition from Norwegian to English in our Church. We may reason and advance theories against this movement and to our own satisfaction prove in an academic way what people should and must do, but we cannot stop the trend of public opinion. We are again confronted by a condition and not a theory and we must meet it. In a matter which does not involve doctrine, but is merely a question of expediency, we must be liberal, progressive, and even aggressive when we consider the inborn conservatism of our Norwegian people.—*Lutheran Church Herald.*

—

SUMATRA

Since 1861 Lutheran missionaries of the Rhenish Society are successfully working on this island, though often under great difficulties and amidst great dangers. More than 100,000 native Lutheran Christians are proof of the faithful work of such men as Dr. Nommensen and Dr. John Warneck. The native Christians build their own churches and schools and largely support their pastors and teachers. On the island of Nias the work of the Rhenish missionaries was also attended by great success. Whole villages have recently decided for Christ, and the missionaries are penetrating into the interior more and more. The number of native Christians in Nias is about 15,000.—*The Lutheran Pioneer.*

Luther League Review

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The Lutheran Church and Her Young People
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Editorial

SUDDENLY CHRISTMAS

Quickly and without warning Christmas came. In an instant joy came to the world. The angel song with its message of cheer and good will was a complete surprise. The shepherds were astounded.

Equally true is it that Christmas did not happen on the spur of the moment. Coming unexpectedly, it was not without notice. As an event Christmas was neither precipitous nor rash. Haste had no portion in its consummation.

Stealthy age had crept upon age. While men wondered the fullness of time came. Suddenly the Christmas anthem chorused: "Glory to God in the highest, and upon earth peace, good will toward men." The expected Messiah was born. There was the highest fulfillment and perfect development of that promise made to the mother of the race sustaining and comforting devout worshippers throughout the ages when sin had reigned without restrain. Since Eden's tragedy the promise made of redemption had been treasured in human hearts. Now all at once the promise was fulfilled.

All was quiet and unsuspected. In the palace of Herod stillness reigned. Over the judgment seat of Pilate peace brooded. At his post the Roman sentinel dreamed of no unusual alarm. In the worship in the temple priest gave no thought to the near approach of his Lord. In his store the merchant, busy among his wares, suspected no gift beyond money and above price. At his toil the laborer, busy earning his bread in the sweat of his face, anticipated no present benediction. In the stillness of the night shepherds keeping watch over their flocks by night had no vision of celestial glory. Suddenly to shepherds, watching over their flocks, the angelic news came, greatest of all time and profoundest to men of a kinsmen Redeemer.

None were ready for Him. "He came to his own and his own received him not." Jealousy upon the part of the king bathed His nativity, infant blood and lamentations broke the silence of Judeah. Priestcraft, no less jealous and covetous of its vast power, by the blood of the cross dared to expunge the gospel from a sin-cursed earth. Discouraged disciples, unable to fathom the mystery, ready to abandon a ministry that transformed a world, heartened by the Easter fact, preached Christ's power to save. All unexpected—suddenly Christmas made that difference which changed the course of the centuries by its simple, profound message of "Joy to the world, the Lord has come."

THE PART AND THE WHOLE

It seems impossible to sufficiently emphasize the federal character of the Luther League and its principle of co-operation. Local Leagues are connected with District Leagues, District Leagues with the State Leagues, and all under the supervision of the Luther League of America as the authoritative head, acting on the doctrinal basis of the Word of God and the Unaltered Augsburg Confession.

Under the principles of Federation and Co-operation, the Luther League would muster the forces of our young people like the wings of a mighty army for unity and

continuity in service. The national organization, perfecting the association and relationship of its members, brings into a homogeneous unity local, district and State organizations on an ascending scale, with the national, though differing much in character and make-up with the central head. The organization of the Luther League therefore consists of the Luther League of America as the thinking, suggesting and directing head, and the local societies as the active operating members.

Is the Local League in such intimate touch and relationship with the District League, and the District League with the State League, and the State League with the Luther League of America, as that every thought, desire, intention or motion adopted and proposed by the national organization is felt and responded to by the subsidiary organizations. The perfection of organization would mean this. In a perfect organization, there is not only unity, but also contiguity—that is, both near and intimate associations between the various parts. How can we secure this feature in our Luther League? To do this, each subordinate member whether State, District or Local League must recognize and respect the form of organization and be willing to occupy its own place in the organization. The Luther League of America desires to be in active living touch with every local, district and State society. To acccomplish this, there must be the most active cooperation between all the officers and committees in all the various League organizations. This condition must be a matter of growth and development. Let a man feel that his safety rests upon and with another, and how close will he draw to him upon whom he depends. Likewise, between the national and the individual society there must grow up the same feeling of dependence. This is true for effective organization in both the District and State Leagues. There must be a feeling of dependence of the Locals upon the Districts, of the Districts upon the State, and all upon the Luther League of America, just as there is the feeling of unity among the States and dependence upon the United States for a Federal Government and national co-operation. As the feeling grows stronger and stronger, the relationship will become nearer and nearer between the Luther League of America and the State, District and Local Leagues.

KNOW YOUR GOVERNMENT

An accurate knowledge of the principles of our Government and also the principles of sound economic structure are important to any one who would really and truly serve his country in public life today. Much of the political harangue of silver tongued orators and legal quibblers only endanger the state. There is dire need of public men, of men both in and out of office who have adequate knowledge of political and social economy and who are familiar and true to the principles of our republican democracy, who will see to it that there is an increase of strong government based on ideas of political and social justice that shall not do violence to the foundation upon which the American Government was founded, arose and must continue if it is to live as a republican democracy.

RUDYARD KIPLING ON INDIA

In speaking of conditions in India, Mr. Rudyard Kipling writes: "What's the matter with this country is not in the least political, but an all-around entanglement of political, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. You can't gather figs from thistles; and so long as the system of infant marriage, the prohibition of the remarriage of widows, and the lifelong imprisonment of wives in a worse than penal imprisonment, and the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead, and worse than dead. The foundations of their life are rotten, utterly, bestially rotten. The men talk of their rights and privileges. I have seen the women that bore these very men; and again —May God forgive the men!"

CORRECTION OF TOPIC, 1918

The topic for May 5, as given in the list of topics on page 18 of the October number of the Review, is "The Menace of Romanism." It should have read "The Menace of Mormonism."

Luther League Supplies

Luther League Topics

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These books ought to be in the library of every Lutheran Sunday School and Young People's Society. **They can easily be** secured, as will be noted below.

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Life of Luther, Dr. Wm. Rein; The Truth of the Apostles' Creed; Lutheran Manual; History of the Reformation, Peters; Praying and Working; Schoenberg Cotta Family, or choice of Friar of Wittenberg, Knight in Grey, or Blind Girl of Wittenberg.

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NEW YORK

—Dr. J. B. Remensnyder, pastor of St. James' Church, was recently re-elected for the tenth time president of the Sigma Chi, the leading interdenominational clerical circle of this city. Dr. Remensnyder's literary work in connection with the Quadri-centennial celebration has been widely circulated among leading periodicals. The New York Tribune of October 28 quotes liberally from his article in a recent issue of "The Churchman," showing conclusively that the remarkable success of Luther's effort was due not to the favorable circumstances of his time, but to Luther's remarkable personality and peculiar powers.

—Dr. F. H. Knubel, pastor of the Church of the Atonement, has been elected chairman of the joint commission in which all branches of the Lutheran Church, with perhaps the single exception of the Synodical Conference, will unite to carry on the work of caring for the spiritual welfare of the Lutheran young men in the military and naval service of the Government and for that of the interned aliens.

—On the front page of the October 24 issue of the New York World were pictures of six young men identified with the Church of Good Shepherd, Brooklyn, who are in the military and naval service of the Government, and the names of members of forty families connected with the church who are in this service.

ALBANY

—William Eck, of this city, formerly president of the Luther League of New York State, had a narrow escape from instant death, on Labor Day, when he was knocked down by an automobile. Mr. Eck had four ribs fractured and was badly bruised. At last report he was improving rapidly.

GENERAL

—The Iowa Synod has resolved to unite the two branches of its publishing house, the Chicago and Waverly branches, and leave the place where to unite them and where to build the necessary new building to the decision of the finance committee, together with the board of trustees.

—Rev. William M. Horn, pastor of the Church of the Advent, New York City, has tendered his resignation in order to accept the call as university pastor at Cornell University, Ithaca, N. Y.

—Dr. L. Groh has been made pastor emeritus of St. Mark's Congregation, Omaha, Neb., which he served for over twenty years. Dr. Groh was ordained by the Ministerium of Pennsylvania in 1863 and was a member of the same until March, 1891, when he removed to Nebraska.

—The town of Martinsburg, W. Va., did honor to Rev. William Gerhardt, D. D., on the occasion of his 100th birthday, Sunday, October 28. A special service was held in St. John's Lutheran Church, which he has attended for many years. Dr. Gerhardt was presented at the altar by his two sons toward the close of the service and made a few remarks before pronouncing the benediction. The citizens of the town honored Dr. Gerhardt on the occasion with a purse of $200 in gold. Dr. Gerhardt was the first president of the Western North Carolina Academy, the predecessor of North Carolina College and the present Collegiate Institute, Mt. Pleasant, N. C.

—At the Church of the Good Shepherd, Brooklyn, N. Y., an ambulance equipped, as the gift of the societies of the church for Base Hospital 37, was dedicated by the pastor, Rev. C. D. Trexler. The ambulance cost over $1,000.

—Rev. A. H. Arbaugh, president of Widener Institute, Mulberry, Ind., has accepted a call to the department of philosophy at Carthage College, Carthage, Ill.

—The executive committee of the Luther League of America calls attention to the appeal of the American Committee for Armenian and Syrian Relief. The awful need and destitution in western Asia makes appeal to the churches of America on behalf of these people to save them from death by starvation this winter. The help of the Luther League of America in their respective churches and communities is requested. Suitable literature can be secured from the committee at 1 Madison avenue, New York. Whatever help the Luther Leagues can give will be greatly appreciated. Any money the Leagues may have for this purpose should be sent to the national treasurer, Mr. P. Walter Banker, and it should be indicated that it is for the Armenian and Syrian Relief Work. This will be forwarded by the treasurer of the Luther League of America to the proper official of the committee and our Leagues will receive credit accordingly.

—Reformation Day was celebrated at Elizabeth College. The Rev. John C. Peery, retiring president of the college, delivered an inter-

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esting address. The faculty and students took this opportunity to present Mr. Peery with a handsome gold watch as an expression of the esteem in which they hold him.

—The late Mrs. Oscar Miller, of the First Church, Mishawaka, Ind., in her will bequeathed $600 to the congregation. She also willed a valuable lot in Mishawaka to the Chicago Theological Seminary.

—The Holston Synod has raised the entire amount of its Quadri-centennial fund.

—Rev. F. H. Knubel, D.D., is the Lutheran member of the War-Time Commission of the United Protestant forces of America. Dr. Knubel is pastor of the Church of the Atonement, New York City.

—In the twenty years of its history the Lutheran Home Finding Society of Wisconsin, the oldest society of its kind in the Missouri Synod, has placed over one thousand children in Lutheran homes.

—The Iowa Synod has created a special board on finances with a paid secretary, to devote his entire time to the elevation of the synod's finances. The board will have charge of the general supervision and control of the synod's finances. The synod also created the office of a mission superintendent. The Rev. J. Reinsch was elected to this office.

—Rev. K. G. William Dahl, founder and manager of the Bethphage Home for Epileptics and Feebleminded, Axtel, Neb., died September 9. He was always interested in charitable work, and for a number of years had charge of the work at the Deaconess Institute, Omaha, Neb.

—The Passavant Hospital, Pittsburgh, Pa., presents in a nutshell the following figures for the past year: Patients in the hospital, June 1, 1917, 76; patients admitted to June 1, 1916, "out door" patients treated to this time, 2,336; total number of residents and "out door" patients for the year, 4,252; hospital patients treated free, 278; hospital patients "pay," 1,648; treatment for "out door" patients nearly all free, 2,336; number of nursing days, 28,307; nursing days of "free" patients, 6,023; average number of beds occupied during the year, 75; amounts received from patients to June 1, $38,227.87; donations to June 1, $1,287.44; from memorial rooms, $730.72; from "out door" patients, $144; from all sources to June 1, $57,603.61; total expenditures for year to June 1, $62,637.66; received for "maintenance" from the State of Pennsylvania, $6,000; balance due treasurer, December 1, 1916, deficit for ten years, $11,831.44; balance to be provided for completed laundry and dormitory, $17,091.85; nurses graduated since 1905, 108; graduated in 1917, 7; special courses during the year, 277.

—Concordia Theological Seminary opened its scholastic year with 98 new students; the total number in the three classes is 295, the largest number in the history of the seminary. The seminary at Springfield has 165 students. The Teachers' Seminary at River Forest has a total of 225 students; the seminary at Seward, Neb., 119; Concordia College, Fort Wayne, 251; Concordia College, Milwaukee, 185; St. Paul, 141; Concordia, 132; Bronxville, 105; Winfield, 121; Conover, 52.

—

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He, Whom Thou Lovest, Is Sick, by E. Staudermann, Lutheran Pastor at Mt. Vernon, N. Y. Wartburg Publishing House, Chicago. Cloth, pp. 80. Price, 35 cents, postpaid.

This is a little book of admonition and comfort for the sick and suffering, compiled by a busy Lutheran pastor. It is affectionately dedicated to St. John's Lutheran Church, Lindenhurst, New York, and St. Paul's Lutheran Church, Mount Vernon, New York. It is the result of a ministry of twenty blessed years. It will serve as a manual for those whose duty it becomes to minister to the sick, the suffering and the afflicted.

Sacrifices, Their Origin and Significance. by A. M. Schapiro, Executive Secretary Hebrew-Christian Publication Society. Introduction by Rev. David Gregg, D.D., LL.D., President Emeritus of Western Theological Seminary.

It may be secured from the Hebrew-Christian Publication Society, 83 Bible House, New York. It is published for distribution among the English speaking Jews.

Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

—The New York State Luther League will hold its twenty-fifth anniversary convention in Brooklyn, May 21, 22 and 23, 1918. Efforts are being put forth to make this the largest and the best convention New York State has ever had. Every New York State Luther Leaguer should attend this convention next year.

BROOKLYN DISTRICT

—The Brooklyn District League held its fall convention in Christ Church, Rev. T. B. Schuchard, pastor, on Saturday, November 17, with afternoon and evening sessions. Sister Jennie Christ addressed the afternoon session on "The Deaconess at Work," and Dr. S. P. Long delivered the address in the evening on "Resolutions for All Lutherans."

SYRACUSE DISTRICT

—The District Luther League of Syracuse and Vicinity held its quarterly meeting and Reformation celebration service in the English Lutheran Church of the Redeemer, Syracuse, Rev. U. Klingensmith, pastor, on Thursday evening, October 18. The business part of the meeting was omitted and the meeting was purely a devotional one.

The Luther League Chorus, organized especially for this occasion, consisting of about twenty-five voices, sang an anthem, "God Is Our Refuge and Strength."

The speaker of the evening was the Rev. Peter Altyseter, pastor of the Church of the Atonement, Buffalo. The subject of his address was "The Quadri-centennial and the Luther League." He gave an inspiring address. There were more than three hundred Leaguers present at this meeting.

The District League president, Mr. Fred P. Kies, of Liverpool, N. Y., has been drafted, and is now in training at Camp Dix, Wrightstown, N. J.

PENNSYLVANIA

PHILADELPHIA DISTRICT

—The Philadelphia District Luther League held its fall convention in the afternoon and evening of October 23 in the Church of the Atonement, Rev. W. L. Stough, pastor.

The president's report showed a year of activity and an increase in the use of the Luther League literature. The usual events in the way of an outing, a presidents' dinner and a Junior League convention had been held. The district during the year had been divided into five sections which were all organized, the president of each section being a member of the executive committee of the District League, and the chairman of each committee in the section being a member of the similar committee in the district.

The statistical secretary's report showed a membership of thirty senior and nine junior organizations.

There were conferences on Junior, Intermediate and Senior Work at the afternoon session. The Junior Work Conference was conducted by Miss Melhouse, chairman of the junior work committee. Miss Melhouse gave a most comprehensive and practical talk on how to manage junior work. The whole of her talk was so valuable that no one part could be mentioned to the exclusion of the others. It was suggested that Miss Melhouse send some of her methods for printing to the REVIEW.

Rev. Ernest A. Trabert, of Lima, Ohio, conducted the Conference on Intermediate Work. He stated that the Intermediate Leagues had not yet been worked out so that he could not give any experience but he gave the reasons why there should be an Intermediate League because of the fact that the girl or boy between thirteen and sixteen years of age is both too large for the Junior League and still not ready for the Luther League and is therefore very apt to attend neither and thus lose interest in the work. He said there should be a separate Intermediate League for girls and boys.

The Conference on League Work was in charge of Mr. William Eck, of Albany, N. Y. He discussed the topic under the headings organization, education and devotional meetings.

At the table between sessions Rev. C. P. Harry, the university pastor of the University of Pennsylvania, told of his work among the students and made a plea for support and assistance from the local Leagues.

The devotional service at the evening session was conducted by Dr. Bieber. A telegram of good wishes from Mr. W. H. Menges, president of the State League, was read, and upon motion duly acknowledged, and greetings were sent to the York District League. A report from the delegates to the State convention at Reading was read, which showed an attendance of fifty-seven delegates, the largest delegation from any district in the State.

The address of the evening was delivered by Rev. E. F. Krauss, D.D., president of the Lutheran Theological Seminary, Chicago. Dr. Krauss told in a most forcible and inspiring way that "the Lutheran Church is a twentieth century church" because of her convictions, her good works, her numbers, because she is a great democratic church, because she honors the family and because she is the great patroness of education.

The following officers were elected for the ensuing year: President, Mr. C. Harry Heinz; vice-president, Mr. Carl L. Fromuth; recording secretary, Mrs. Warren Norwood; financial secretary, Mr. Henry H. Silling; statistical secretary, Miss Ida H. Zinser; treasurer, Mr. H. Carl Albrecht.

The convention was in all espects one of the best in the history of the District League.

YORK DISTRICT

—The York District Luther League held its twenty-third annual convention in St. Luke's Church, York, November 8, with morning, afternoon and evening sessions. The official call for this convention was received at the REVIEW office too late for publication in the November issue. It is hoped that a full report of the proceedings may be received for the next issue.

PITTSBURGH DISTRICT

—The Junior Luther League of Grace Church, Pittsburgh, Rev. R. O. Rosenbaum, pastor, recently celebrated the twentieth anniversary of its organization. Addresses were made by Mr. K. J. F. Wilharm, vice-president of the State Luther League; Mr. D. A. Kommel, president of the Pittsburgh District League; Mr. H. W. Bikle, Pittsburgh, and Mrs. G. G. Ruff, Springdale. This Junior League was organized October 21, 1897, by the present superintendent, Mr. Charles W. Fuhr.

BUCKS, MONTGOMERY AND CHESTER DISTRICT

—At a meeting of the Luther League of Grace Church, Royersford, Mr. Francis C. Leupold, of Philadelphia, delivered an address on "Christian Happiness."

OHIO

NORTHEASTERN DISTRICT

—The Northeast Ohio District Luther League held a special conference and Reformation rally at North Jackson, Rev. C. A. Portz, pastor, on October 27. The conference speakers were William Lender, Youngstown, on "Relation of Local League to District and State Leagues"; Sister Carrie Gick, Akron, on "Deaconess Work," and Miss Lucy Schaefer, Akron, on "Value of Luther League Work." In the evening Mr. I. F. Mellinger, of Leetonia, gave an inspiring address on "Luther, Light and Liberty." The evening offering will be given toward the Luther League Quadri-centennial Jubilee Fund.

INDIANA

RICHMOND DISTRICT

—Sunday, October 14, was a red letter day for the Richmond District Luther League, the event being the fourth semi-annual convention of the district, held at St. Paul's Lutheran Church, Lyonsville, Rev. H. E. Turney, pastor. A quadri-centennial celebration and harvest home service were embodied in the program, and on this account the church was decorated with products of the orchard, farm and garden.

Delegates were present from all the Leagues, St. Paul's and the First Church, Richmond, and East Germantown sending the greatest number. About one hundred delegates and visitors were present from these congregations.

Rev. Fred Hanes, of East Germantown, conducted the devotional exercises, after which the president, Walter N. Scholl, welcomed the delegates. "Organization of Junior Leagues" was ably discussed by Miss Dorothy Ossenberg, of Anderson. Only two Junior Leagues were reported at the State convention, but efforts are being made to increase this number. In discussion, Mr. O. C. C. Fetta stated that the newly confirmed must have something to do, and no better place can be found than in the Junior League. "Luther as a Democrat of History" was the subject of an address by Rev. F. Rohlfing. Following this, Rev. C. A. Robertson, Elwood, spoke on "Sowing the Seed." He said: "Three things are necessary. First, preparation of the soil, and illustrated with the parable of the sower. Spiritually applied, the League is the place for the preparation of the soil of the heart. Second, kind of seed to sow. Great care is now being taken to select pure seed to plant and thus a better crop is insured. Only pure seed (the Word of God) should be placed in the heart of the young that it may bring proper fruit. Third, cultivation. As a farmer cultivates his crops, so the Word of God should be cultivated in the hearts of the young."

"Reaping the Harvest" was the subject treated by Rev. F. Dressel, Richmond. If seed, soil and cultivation are so important how much more so the reaping of the harvest after the seed of the Reformation had been sown what if the harvest had been neglected. Are we reaping the harvest now? Are we going to Sunday school with our boys and girls and in this way help keep them there? Don't leave it to a few to carry on the League devotional. And above everything else, don't neglect the service of regular worship.

"Watching" was the subject of an address by Mr. O. C. C. Fetta. "Tarry Ye Here and Watch." These words express the duty of every Luther Leaguer and church member.

At roll call each League responded, giving some idea of what they had been doing, difficulties, etc. Some splendid ideas were advanced which will prove beneficial to other Leagues.

The evening devotional led by Miss Ella Knollenberg was an inspiration to all.

Vesper services were conducted by Rev. H. E. Turney. A reading by Miss Evelyn Garr and a solo by Rev. Fred Hanes were features of the evening service.

Rev. Jacob F. Flegler, Brookville, spoke on "Luther as a Reformer." Luther, like Saul of Tarsus, stood out against the customs of his times, and again like Saul he rebuked his fellow monks. God had endowed him with moral courage such as is found only in men like Abraham, Moses, Saul and Luther.

The following resolutions were adopted:

WHEREAS, The Richmond District Luther League has enjoyed another year of prosperity through the applications of the respective Leagues, and also through its relation to the State League, be it

Resolved, That we express our appreciations for the tireless activity and interest of our district president, Mr. Walter N. Scholl, and his associates, and be it

Resolved, That we commend him for the excellent program arranged for this convention and for the benefit we have received, and be it

Resolved, That we express our gratitude for the guiding council and friendly interest taken in this District League by the State Luther League president, Mr. O. C. C. Fetta, and be it

Resolved, That we unite in thanking the good people of Lyonsville for their hospitality, and especially the ladies for the excellent supper served the delegates, and finally be it

Resolved, That the inspiration gathered at this convention lead us to greater activity in the Luther League, in the Lutheran Church and in the Kingdom of our Lord and Savior.

The time and place of the next meeting will be determined by the executive committee.

—St. John's Luther League, Elwood, are nearing the end of their first year without any interruption of meetings throughout the summer, feel that they have been profited through the organization. A festival and a "hay ride" into the country were recent social features and greatly enjoyed.

—St. Paul's, Richmond, Luther League is blessed with excellent attendance. A special effort is being made to make the meetings both educational and religious.

—First Church, Richmond, Luther League, are making a special effort to enroll all the young people with the idea of increased Sunday school attendance. New officers have been installed and a profitable year is looked forward to.

—Anderson Luther League report renewed effort along various lines. A "corn roast" was one of their recent social features.

—East Germantown League is in a flourishing condition, and report that through her influence a number have been added to the church that possibly could not have been reached otherwise.

Luther League Topics

Sunday after Christmas — December 30, 1917

OUT OF THE OLD INTO THE NEW

(Close of 1917—Historical)

I Pet. 3:11-14.

DAILY BIBLE READINGS.

Monday—Morning, Matt. 2:13-15; evening, Isa. 55:1-13.

Tuesday—Morning, Matt. 2:16-18; evening, Isa. 42:1-9.

Wednesday—Morning, Matt. 2:19-23; evening, Isa. 61:1-11.

Thursday—Morning, Matt. 3:1-12; evening, Isa. 56:1-8.

Friday—Morning, Luke 3:1-9; evening, Isa. 12:1-6.

Saturday—Morning, I Pet. 4:12-19; evening, Matt. 2:13-23.

HINTS FOR LEADERS.

Let this meeting be indeed like taking stock, noting gains and losses, successes and failures.

Have the president give a brief talk on what the society should attempt during the coming year, as individuals and as a League—some advance step.

Have the following verses either read in concert or repeated by individuals: Phil. 3:13, 14; I Pet. 2:1, 2; Rom. 13:11-14; Eph. 5:6-14; Phil. 4:6; Rom. 12:1, 2; Psa. 126:3.

Have the pastor tell the society briefly what he would wish them to do for the church during the year.

Have the committee chairmen in two minutes each indicate at least one line of advance that might be taken.

Hymns: 233, 227, 201, 241.

(Topic reviewed by Mr. Alfred Sorenson.)

Lesson.

The old year is dying!

So comes the message to us, each in our individual vocation. So comes the message each year, and we are conscious each time that a pang goes through our heart, our soul—a pang of regret and pain. We have come to leave the old year, and its departure awakens in us many memories—some joyful, some mournful, some we dearly cherish because they are old, having followed us year after year—some are new—and we long to take them with us always.

A Review of the Past.

The days, weeks, months, pass in review—and here are red-letter days—days of deepest black—they all come before us and we see clearly, understandingly.

Does your review reveal to you and to others that you were active in the strife for the advancement of the Master's Kingdom?

Were you on the firing line, where the battle of life was on, where many fell, touched by the awful hand of sin? Did you fight bravely or did you shirk and retreat when the enemy engaged you?

Were you aware of the problems before you, or did your own little self occupy the prominent place so your vision was obscured?

Are there traces where you led in the fight? Did you make a trail, that others might follow safely?

Did you wield a shepherd's staff—where did you lead them?

Were any wounded carried home by you—did you comfort the sick and dying?

How many hands did you grasp, that stretched out towards you pitifully, silently, asking your aid?

Did your heart go out to them, or not—'tis well to know.

When you listened to the many who taught, whom did you eagerly listen to? Did you hear the word, was it treasured by you, have you thought new thoughts, helpful, clean and uplifting? Were you a torch-bearer in the night?

Did you honor, defend and protect God's message, and were you wounded? Were you in the ranks of the few whose hearts burn for the Master's cause, willing to sacrifice, willing to do His work? These the world does not honor, but they are assured by Him of a place in the ranks of His elect. Yes, each and every one who does the least for Christ's little ones does it for Christ.

A Look Ahead.

The New Year opens for us a new time, and the question comes again, what will it bring? The question is also, what will you want to bring with you from out the Old Year into the New? Will you go heedlessly on, or will you prepare yourself carefully to guard against attacks to fell you in the fight? The question is not, how much did you do, but what will you try to do with the strength given you? If your one talent is not used to advantage in the Old Year, there is nothing to prevent you from accomplishing the required work this New Year, for what we will, we are.

We need men and women who will fight and struggle for the good, who will endeavor for the cause of the Master. When we see the wrongs that evil has accomplished in the individual life in the world-at-large, it should so spur us on that we will be given double strength because we know our cause is just and good.

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months can be supplied at rates given on page 20 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

Shall we thus fear the attacks? Why not go bravely on? If we suffer for the sake of the right, we are indeed blessed and happiness will be ours. Let each one feel personally the responsibility that is upon him and may the New Year find us defending ourselves against the intrusion of the Evil One, until victory is ours.

Biblical References.

Gen. 8:22; Exod. 40:17; Psa. 65:11; Job 32:7; Danl. 9:27; Hab. 3:2; Ezk. 46:17; Luke 4:19; Acts, 11:26, 18:11; Hebr. 10:13.

Epiphany. January 6, 1918.

THE DARKNESS MADE LIGHT
(Epiphany Festival)

Isa. 60:1-6.

DAILY BIBLE READINGS.

Monday—Morning, Luke 3:10-14; evening, Gen. 1:1-31.
Tuesday—Morning, Luke 3:15:20; evening, Gen. 2:1-25.
Wednesday—Morning, Mark 1:1-8; evening, Gen. 4:1-26.
Thursday—Morning, Mark 1:9-11; evening, Gen. 5:1-32.
Friday—Morning, Luke 3:21, 22; evening, Gen. 6:9-22.
Saturday—Morning, Luke 3:23-38; evening, Gen. 7:1-24.

HINTS FOR LEADERS.

Opening Hymn, 197. Read 95th Psalm responsively.
Prayer by Leader or Pastor.
Announcement of Topic followed by reading of Scripture Lesson, Isaiah 60:1-6.
Hymn 96. Discussion of Topic. Assign parts of Topics to members of League one week previous to meeting. Have some member give article in LUTHER LEAGUE REVIEW.
Have Pastor give summary of Topic.
Remarks by Leader, closing with the following verses:

Jesus, Son of righteousness,
Brightest Beam of love divine,
With the early morning rays
Do Thou on our darkness shine,
And dispel with perfect light
All our long and gloomy night.

Like the sun's reviving ray
May Thy love, with tenderest glow,
All our coldness melt away,
Warm and cheer us forth to go,
Thee to honor and obey
All our life's short earthly day!

Offering and announcements.
Closing Hymn, 98.
All unite in Lord's Prayer.
(Topic reviewed by Rev. G. Gerlaw Clark, D.D.)

The calendar for the Church Year was not prepared in a short time. It is the result of the best Christian thought and experience of many centuries. The festival days have a special significance concerning Christ and His Church, usually indicated by their names. Christ's birth, death, resurrection and the sending of the Holy Ghost are the chief festival days around which all the others center. Epiphany is derived from the Greek word meaning to show forth. Epiphania was a day celebrated among the Greeks in honor of the manifestation of one of their myths. This was replaced in the early Christian Church by the Christmas festival. The date first set for the celebration of Christ's birth was January 6th, Epiphany. Later (probably about the year 350 A. D.) the Western Church fixed upon the 25th of December as the time for commemoration of the birth of Christ. The Epiphany was still retained in the Church calendar to emphasize the manifestation of Christ's light and glory, especially to the Gentile world. It is therefore missionary in its significance and purpose.

The Topic.

1. *Benefits of Light.* When one tries to walk in the darkness he soon stumbles and falls. His progress is impeded and he suffers pain and death. Light is necessary for life. The plant which is deprived of light soon withers and dies. The human body soon grows pale and weak without light. Light is necessary that we may behold the beauties of God in nature about us and read the story of His wonderful love in the Bible. Spiritual light is necessary for spiritual life. Sin is darkness. The truth, as revealed in Christ, is light. Light is necessary to disperse the darkness, and truth is necessary to expose and correct sin and error. Truth is necessary to free us from sin and death. Light reveals the way and keeps us from falling. I John 1:5-7; 2:8-11; John 1:4-5; 3:20, 21 and 12:35.

2. *The Source of Light.* The same hand which created the sun, moon and stars is the author of all light. The truth of God is revealed in Jesus Christ. He is the perfect image of the Father. John 1:14. To know Christ is to have the light which drives out all darkness. John 3:16, 19, 20, 21.

3. *The Extension of Light.* The darkness of ignorance, superstition and sin can only be overcome and driven out of the lives of men by the bringing in of the light of the Gospel truth as it is revealed in the words and life of Jesus Christ. This great work of making the darkness of the world light God has made us Christians responsible for. He did not call the angels of heaven to the performance of this important work. He called men. Men are the heaven-favored messengers of the Gospel light to the sin-darkened world. They are co-laborers with Jesus Christ in the manifestation of the glory of God to all the world, and the winning of the souls of from the darkness of sin to the light of life. Every Christian is a chosen vessel of God for carrying the truths of His love into the dark-

ened corners of the sinful world that there may be light. It is the highest favor and the greatest honor God could confer upon men. The honor is great and the responsibility is also great. Jesus said, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This is a direct address to every Christian reminding him that "he has been saved to serve"; that he is called into the kingdom to labor for its extension; that it is his duty to be interested and active in extending its borders and strengthening its walls. His light is to shine before men that they may see His good works. His life is to be an inspiration and guide leading men out of darkness to Christ. His Christian life is to be as prominent and positive as a candle set upon a bushel before the eyes of men. His life is to reflect the life of Christ. The glory of the Lord is upon him and he is to arise and shine. Isa. 60: 1-5; Phil. 2:15; Matt. 28:19.

Bible References.

Mal. 4:5; Gen. 49:10; Luke 2:27; Haggai 2:7, 9; Matt. 2:7, 8; Hymns 92, 96, 99, 94.

First Sunday after Epiphany. January 13, 1918.

OUR DEBT TO THE NON-CHRISTIAN WORLD

(Missionary)

Esther 4:10-17.

DAILY BIBLE READINGS.

Monday—Morning, John 1:29-34; evening—Gen. 8:1-22.
Tuesday—Morning, John 1:35-42; evening, Gen. 11:1-9.
Wednesday—Morning, John 1:43-51; evening, Gen. 12:1-20.
Thursday—Morning, Luke 4:1-13; evening, Gen. 13:1-18.
Friday—Morning, Mark 1:12-15; evening, Gen. 14:8-24.
Saturday—Morning, Matt. 4:12-17; evening, Gen. 15:1-21.

HINTS FOR LEADERS.

An appetizing program pudding—try it:
Use as one of main ingredients an every member attendance.
A vial of sweet odors "which are the prayers of saints."
The leaven of the Scripture references.
Plenty of well seasoned information as to the needs of the non-Christian world.
A full cup of liquid melody of hymns (18, 218, 214, 216, 169, 31).
Flavor with a light story or poem (a résumé of "Pitching Tent on O'ivet" in S. D. Gordon's "Prayer Changes Things" suggested).
Begin preparation of this pudding some weeks before (all material can be obtained from LUTHER LEAGUE REVIEW, Church papers and many mission study books).
Mix all ingredients in order named in a well lighted room with plenty of fresh air.
Bake in a warm temperature of Christian kindliness and charity.
If it seems too light, add more history or biography with a pinch of geography.
Stir up a piquant sauce of current events, spicy and crisp, to serve with the pudding.
Garnish with pictures and maps.
"But Lord, this ceaseless travail of my soul!
This stress! this often fruitless toil!
These souls to win!
They are not mine. I brought not forth this host of needy creatures, struggling, tempest-tossed—
They are not *mine.*"
"He looked at them—the look of One divine:
He turned and looked at me: "*'But they are mine.'*"
(Topic reviewed by Rev. G. Gerlaw Clark, D.D.)

The Lesson.

Paul said, "Owe no man anything but to love him." This expresses our debt to the non-Christian world. We are to love the sinner but hate his sins. Our debt will never be fully paid, bet the more we pay on it the easier and pleasanter it will be. It means unselfish love and sacrifice. Our debt is measured by our ability. Our ability depends upon our strength and opportunity. No man has done his duty until he has done his best. Love never asks "How much must I do?' but "How much can I do?" Jesus Christ gave himself for the salvation of the world. He is our example.

The Topic.

Our Debt.—The heathen world in general numbers over 800 millions of people, who are without the Gospel of Jesus Christ. The possibility of their salvation depends upon the willingness and ability of Christian people to carry to them a knowledge of the Saviour. This is necessary that they may have the first opportunity to know and accept Jesus Christ. This is the Christian's duty. This is his debt to them. There is a large number of people in Christian lands who have heard of Jesus the Saviour of man, who have not believed on Him and accepted Him as their Saviour. Our debt of love to them compels us to continually press the offers of salvation to their attention. It is our duty to demonstrate to them the power of the Gospel in our own lives to rescue the soul from sin and set the guilty conscience at rest and peace with God.

The Size of the Debt.—Our debt comprises the physical and moral character, as well as the spiritual life of men. These are made possible through the Gospel of Christ. Where the Gospel goes churches are built for the worship of God; hospitals and homes are erected for the care of the sick and infirm; schools for the enlightenment of the ignorant; clothing and comfortable homes are provided for families, and the marriage vow is respected. The Gospel reveals the purpose for which God created man, and it opens the way and encourages him to strive for the accomplishment of that end.

How to Pay the Debt?—The initiative of all Christian work is prayer. Matt. 7:7. Christ

has invited, and commanded, and exhorted us to pray. Luke 18:1; I Thess. 1:17. His greatest promises to us are conditioned by prayer. John 14:13, 14. We have no reason to expect what we do not regard of sufficient important to ask for. Matt. 21:22. We should pray that His kingdom may come into the hearts of all men. Luke 11:2. We should pray for light and knowledge that we may be able to hasten the coming of His kingdom. Luke 6:12; James 1:5, 6; 4:12. We should pray for, and be assured that we have, a readiness and willingness for the coming of His kingdom. In answer to our prayers he will open the ways and provide the means so that we may be able to give for the support of the Gospel in foreign lands and its furtherance at home. He will make it possible for many to go to the distant parts of the world, and encourage others to be more diligent in the prosecution of the work piled up all around them at home.

Willingness to Pay.—A willingness to pay is most essential. Where there is a will there is a way. The men and money now devoted to the foreign war in one year was something enormous, and would go far toward the evangelization of the world. Compare this with the amount the entire world is raising yearly for missionary work and you will be surprised and shocked. Compare the amount of time, and money, and effort you, individually, expend in the work of the extension of the Gospel of Christ, with all God has permitted you to have and to hold and you will again be surprised. Does it indicate a very great willingness to pay the debt we owe? If Christians were only willing to do, with their might, what their hands find to do, our debt to the non-Christian world would soon be paid.

Bible References.

II Kings 7:28; Ps. 18:49; Isa. 43:6, 7; Matt. 24:14; Luke 24:47; I Cor. 16:9.

Hymns: 214, 216, 217, 219.

Second Sunday after Epiphany. January 20, 1918.

OUR INNER MISSION WORK
(Missionary)

Matt. 25:34-40.

DAILY BIBLE READINGS.

Monday—Morning, Matt. 4:18-25; evening, Gen. 17:1-22.

Tuesday—Morning, Matt. 5:1-19; evening, Gen. 18:1-33.

Wednesday—Morning, Matt. 5:27-48; evening, Gen. 19:1-29.

Thursday—Morning, Matt. 6:1-23; evening, Gen. 21:1-8.

Friday—Morning, Matt. 7:1-14; evening, Gen. 24:1-28.

Saturday—Morning, Matt. 7:24-29; evening, Gen. 24:29-67.

HINTS FOR LEADERS.

Hymn 170; Psalm 72 (read responsively). Gloria Patri. Collect No. 1 (in unison). Scripture lesson, Matt. 25:34-50.

Sentence prayers—For the Youth of our Land; for the Inner Mission Society; for our Nation.

Hymn 172. L. L. Topic, discussed by leader.

Have some member describe a hospice, and tell where such institutions are to be found. (Church Almanac, page 84).

Have five-minute paper on "Inner Missions and Luther Leaguers." Have several three-minute talks on "Inner Mission Work" in your own vicinity.

Hymn 218. Recitation, "Follow Thou Me."

Hymn 227. Lord's Prayer.

(Secure data from Lutheran Church Almanac, page 63. Write to headquarters of Inner Mission Societies for data (page 84, Almanac.)

Go forth, a servant of the Lord,
Nor seek the meed of human praise:
Enough for thee if all thy days
Shall win the promise of His Word.

Go follow where the Saviour trod;
Fulfill the work that He began,
A master of the needs of man,
A servant in the eyes of God.

Cast out the wrong, uphold the right
With fearless heart and steadfast will;
The arm of God is with us still
To lift from darkness into light.

Fight on till death. God give us grace
To stay the sweeping tide of sin,
To serve our fellows and to win
For God, our country, and our race.

(Topic reviewed by Rev. F. F. Beurmeyer, D.D., Superintendent of Inner Missions, New York.)

I. The Work.

Our Lord very plainly tells us what kind of work this is. It is to feed the hungry, to give drink to the thirsty, to take in the stranger, to clothe the naked, to visit the sick and the prisoner and to minister to them. It is work that calls for time, thought, effort, sacrifice, patience and sympathy, such as only a loving heart can give.

II. The Motive.

In order to inspire us with such a love, Christ also gives us a motive. It is that of love for Him, and seeing Him in the needy and sorrowful as His brethren and sisters. Mere human sympathy and help soon come to an end. Something deeper, stronger, better is required. Our Saviour claims every child of sin and sorrow as a brother or a sister, even the least of them as His own, and He bids us give to them the love we owe to Him for His wonderful grace to us.

III. The Claim Christ Has Upon All to Do This Work.

All have been the objects of His love. What we have and are is all His gift, bestowed upon us to win us from sin and death and misery. He bought us with His precious sufferings and death that we might be "His own." As none were exempt from the salvation so none are exempt from the obligation to do Him service, to minister for His sake and in His name.

IV. The Proof of Our Love to Christ.

This is to be the proof of the love we say we have for Him. Not only is the world to know by our love for His brethren that we are God's children, but we are to be judged by Him as to our fitness for heaven by our acts of love toward them.

V. This Work of Love Is a Privilege.

Every one of us, could we actually meet with Christ, see Him with our eyes, speak to Him with our lips, do Him service with our hands, would consider himself honored and dignified. He assures us that every thing we do for or to Him He accepts exactly as if it were done for or to Him. It is the delight and glory of angels to be ministering spirits to us, who are heirs of salvation; how glad and eager and ready we should be to serve and help and rescue our brethren who are His brethren also. There is no more beautiful and dignifying work than this which is put upon the heart and hand of each and every one of us. Think what it would mean if we were excluded from this ministry of love; how many opportunities of meeting Christ and serving Him would be closed to us!

VI. General Inner Mission Work.

But there are many who need our brotherly love and help, but are both unknown to us and out of our reach. They are to be sought for and found and aided by those who are set aside for such work as missionaries. Their ministry includes all of the classes included in Christ's description. Their search and duties lead them everywhere, into the slums of crime, the tenements of the poor, into the hospitals, the poor-house, the orphanages, the refuges for the fallen and outcast, the haunts of the homeless and friendless, and into the prisons and reformatories.

This is Inner Mission work, that is to be done, and is to be done by other hands than ours, and for us. It is thus done by us. By our money and means, our sympathy, and our prayers. It is work that demands a wide outlook, broad sympathies, an unfailing love for all of God's children and Christ's brethren, even for the least of them. Do you think of them as such? Do you love them and help them as such? Do you remember Christ's words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me; as ye did it not to one of the least of these, ye did it not to me"?

Bible References.

Matt. 10:40-42; 18:5-6, 7; Luke 10:16; John 12:44-45; Matt. 25:35-36.

BOOK REVIEWS

"THIRTY-FIVE YEARS OF LUTHER RESEARCH," by J. M. Reu, D.D., professor at Wartburg Seminary; pp. 155; illustrations; cloth; price $1.00 net. Wartburg Publishing House, Chicago.

Dr. Schmauk, chairman of the Joint Lutheran Quadri-Centennial Committee, has written an introductory note to this volume. He says: "It is the most up to date, fresh, and scholarly presentation of the subject in the English language, and will be of invaluable assistance to all Protestants who desire to gain an insight into the present Lutheran situation, and to become convinced of the justice of the Protestant cause." The book was originally published in special numbers of the *Lutheran Church Review* and has been cast into book form by request of the Joint Lutheran Committee, and many members of the Lutheran Church in America. The book is convenient for reading, and at this particular time will be of special interest to those who are studying Luther.

LUTHER'S HYMNS, by James F. Lambert, with an introduction by John A. W. Haas, D.D., LL.D. Cloth, pp. 160. Index. Illustrated. General Council Publication House. Price, $1.

This is a book that will be welcomed by every lover of Lutheran hymnology. We agree with Dr. Haas when he says, "The author of this book has rendered a valuable service to all lovers of Christian hymns, in giving to the Church and to the common people of the Church, this new and beautiful edition of Luther's hymns." A busy pastor, he has given to the people the best results of scholarship in this study. Of Luther's Battle Hymn the author says, "It is evident that no one can set its date with a mathematical precision; but it is enough to know and feel the powerful worth of both the hymn and its tune," and numerous thrilling instances are given of its use. This is a book that will be thoroughly appreciated by members of our Choirs and will be worth while to many of our Choir Directors throughout the land. It gives an insight into the spirit of Lutheran hymns, especially to the songs that have been blessed to glad hearts of the Evangelical faith in many generations.

"AMERICA FIRST," a Boy Scout operetta, dedicated to the Boy Scouts of America; text by Frederick H. Martens; music by Will C. Macfarlane; price 60 cents net. J. Fischer & Brother, New York.

"THE MYSTERY OF THE ROSES," lyric sketch, for five solo voices (mixed), with piano; by Frederick H. Martens; music by Will C. Macfarlane; 75 cents net. J. Fischer & Brother, New York.

IT CAME TO PASS. A Christmas program based on the entire Christmas story, Luke 2, with application according to the three articles of the Catechism, by Adolf T. Hanser. Eight pages printed in red and green. Also a German edition. 5c a copy; 25 copies, $1; 100 copies, $3.25. Lutheran Publishing Company, Buffalo, N. Y.

Intermediate and Junior Topics

BY REV. ARTHUR T. MICHLER, PHILADELPHIA.

JANUARY 6.

The Darkness Made Light.

By Ida M. Zinser.

Scripture Lesson—Isaiah 60:1-6. (Epiphany.)

General Truth—Nearly seven hundred years before the first Epiphany, when the kings, from lands far distant from Jerusalem, came to worship the newborn Saviour and world's Redeemer, the prophet speaks of the Light which was to come, and of the Sun of Righteousness which was to break through the dark clouds, and tells the waiting church to arise, and shine, to reflect the light which had come to brighten the way for every pilgrim.

Point of Contact—Do we realize the great privilege we have as born Christians? We are surrounded with the light of which the prophet speaks. Are we letting the light shine in our lives, or are we so filled with worldly things that we are shutting it out? Let us keep the windows of our souls wide open and let the light just pour in. The command, Arise, shine! is for each one of us. We are all like torches, and torches are made to burn. Are we burning steadily and brightly, but not selfishly? Let us touch some unlighted torch, so that that flame may start another and so, on and on, till the whole earth shall be filled with glory—and as Isaiah said, "all the people will be righteous." All those who were to come to the Light were to bring precious gifts—what are we going to bring—what do we really owe—surely nothing less than our best gifts, of heart, of mind, and of the service of our whole body.

Lesson Developed—This prophecy brings especially to us the greatness of the Gift of Light, which was to penetrate the darkest corners of earth. When Christ was born, humble shepherds came, natives of the country of Judea, but not many days passed before there came men of distant nations, the beginning of the fulfilment of this prophecy. The Church of Christ is to be a refuge for all nations. Think of what the prophet means when he speaks of "multitudes" and "abundance" and "forces" all coming. We can almost see the endless procession, coming, coming, to the place where the "gates are to be open continually." There is never a time when the church is not ready to welcome the wandering ones and the strangers. What a fine opportunity the Church of God has in this land of ours to gather in "forces" of all the nations who have been coming from North, and East, and South, and West, and think now of the splendid chance of gathering in the multitudes that will surely come to our shores after the next few years. Remember it is the boys and girls of this day who will be the ones to welcome the strangers from afar, so let those who come find a church in this land just flooded with light—a great company of burning lamps and flaming torches.

JANUARY 13.

Our Debt to the Non-Christian World.

By Ida M. Zinser.

Scripture Lesson—Esther 4:10-17.

General Truth—In the reign of Ahaseuras, the Persian King, a plot against the Jews in the kingdom was discovered by Mordecai the Jew, who sent a plea to the Queen, the young Jewess, Esther, asking that she use her influence with the King to stay the massacre. She hesitates because of a certain law which she would have to break to approach the King. Then comes Mordecai's answer to her of a small chance of escape for her, and if she wouldn't come to the rescue someone else would. She cannot close her ears to the great cry of her race, and feeling the need of courage to make her plea, she asked a favor of her people —that they fast for her.

Point of Contact—As Mordecai was pleading with Queen Esther to save the Jews in their distress, so there are countless human beings in the world whose need of a Saviour is so great, that they are pleading with us to free them from the oppression of heathen darkness. Esther was asked to save the people of her own blood. Why should we answer the cry of people who are so far from us? Our Father is a King, we are princes and princesses, heirs of a heavenly Kingdom, and there are the lost heirs who have never heard of their inheritance—have we any right to say we will not tell them? Don't stop to make excuses. Aren't the words of Mordecai for us "Who knoweth whether thou art come to the kingdom for such a time as this." The boys and girls of India, China, Africa, Japan, the islands of the sea, are stretching out their hands to us. Esther said: "If I perish, I perish." Are we going to be that courageous, and try to overcome the hard things in the way?

Lesson Developed—Esther had been highly favored, made queen over a vast kingdom, but she had great concern for those of her nation who were not as fortunate as she.

We hear "Come over and help us," but still we wait. Is there something standing in the way—how big is it? The laws of the Medes and Persians were very binding—think of what Esther had to face when she approached the king not knowing wehther he would hold out the Golden Sceptre. She saw a big need—do we? Listen to the African chief who asked Livingstone "Why didn't the people of your tribe come to tell us the news before?" What did Moffat says? "I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been." Courageous men and women have gone out to strange lands to carry the great Message. Esther asked her friends to fast for her. Can't we do many things to help those we've sent afar to do the work for us? Try sending a cheery letter occasionally to a teacher in one of our mission schools—or to a missionary in one of our hospitals. Our prayers and our gifts may do much, but remember the sacrifice of ourselves is the greatest thing we can do.

JANUARY 20.

Our Inner Mission Work.

By Ida M. Zinser.

Scripture Lesson—St. Matthew 25:34-40.

General Truth—In this picture of the last judgment the blessed ones are called to their inheritance—a kingdom. The King tells them this is their great reward for all the service

JANUARY 20.

The Ministry as a Great Life Work

By P. George Sieger.

Scripture Reading—Mark 3:13-19.

Point of Contact—God needs men to do His work. He calls us into His service through Christ and His Church, and directs us in what we are to do. This is the greatest work in which any one can engage. We speak of it as the work of the ministry.

The Lesson Background—Jesus had been going about telling men of His Kingdom. One day He went up into a high mountain, away from the noise and confusion of the world, and called unto Him twelve men who had been followers, learners or disciples, and set them apart to go and preach. These men were: James, John, Peter, James, Judas, Philip, Matthew, Thomas, Simon, Bartholomew, Andrew, Thaddeus.

THE LESSON APPLIED.

(1) *Why did He call them.* The work He was doing, according to God's plan, needed human help. God does not expect one man to do all. He wants many to be leaders among men. No one can do it without preparation and training. Jesus gave them the schooling and direction which made them able to go forth with authority and power.

This work was not intended for a day or a season, but for their whole life. They were to carry on His work after He would be with them no more. So Christians are trained and set apart to be teachers and officers and leaders to work in and for the Kingdom of God.

(2) *Why did He call twelve.* The Jews were divided into twelve different tribes or families. Out of these twelve tribes a new church was to come. Thus the Old and the New Testament people were knit together into one great kingdom.

(a) These twelve were selected from different stations in life. They were fishermen, office holders and common people. The Christian Church is intended for all kinds of people.

He needed men who were willing to leave all and follow Him. Only those will respond who are willing to make the sacrifice. Only those will go who are willing to follow where He leads.

He needed men who would not depend on themselves. They were ordained and sent out with instructions to forget themselves and preach Christ and Him crucified.

(b) These twelve were men who had different qualities of character. One like Peter was bold and courageous; another like John was loving and reserved. All taken together represented different kinds of dispositions, and able to meet all kinds and conditions of service. Matthew was a tax gatherer by occupation. Simon was a zealot.

(3) *Why did He call them to be with Him.* He wanted them to be disciples that they might know Him, his teaching, His private life, and His plans for the founding of the church. They were to learn to be Christ-like.

THE MINISTRY, A LIFE WORK—TWO THINGS ARE NECESSARY.

(1) *We must be disciples first before we are ready to be sent forth.* We are in the catechetical class, before we are ready to be confirmed members in the church and become teachers and officers.

(2) *We become ministers after we have been trained as disciples.* Beautiful the words, "As my Father has sent Me, so send I you."

Where did this lead to? Peter was crucified. Andrew was burned at the stake. James, the brother of our Lord, was beheaded. James the less was thrown down from a high pinnacle and stoned to death. Philip was hanged to a pillar. Nathaniel was flayed alive. Matthew was killed with a halbert. Thomas was shot with a lancet. Simon the Canaanite was crucified. Thaddeus was cruelly put to death. John was persecuted and exiled, and was the only one of the twelve who died in old age. But each and every one whom He called and set apart that day remained faithful for life except Judas Iscariot.

The calling and sending go together. It is not enough to go to church and stop there. The ministry of Christ is greater than any one day, or any one place, or any one nation. It is as big as the whole world. Every Luther Leaguer has a call to the ministry of our Lord. How many will answer it? "They that win many unto righteousness shall shine as the stars for ever and ever."

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HOW TO MAKE THE BIBLE A POWER IN EVERY LEAGUER'S LIFE

(*Continued from page* 15.)

There are many who never all their days advance beyond the method of reading the Scriptures which I have called the study of texts. But it is a more advanced method to study the books of the Bible as connected wholes. In this you get the theme of the book for example, Job is on the problem of evil, Ecclesiastes is on the Highest Good, and Romans is on Righteousness.

Another advantage is when you read the whole many of its parts are much more intelligible than when read separately. Some may think that this method of reading whole books at a time is above them on account of its demanding too much time, but even a long book like Job can be read in a couple of hours; and many books scarcely take longer than ordinary letters. Of course the Bible is not always to be read as quickly as this, but it is of advantage when you wish to catch the drift of the book as a whole.

We might go even farther and study groups of books as wholes, but no matter what method we use if it is followed up carefully it will lead to the same goal, that is, to make the Bible part of ourselves so that we can use it.

Our Great Pattern used the Scriptures to withstand His temptations. Why should we not use the same weapon? Surely we can see it is that the Bible is a power.

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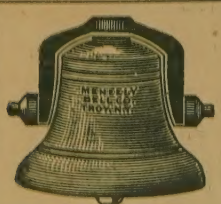

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